

# Calibrating YHWH's Signal Signature: “The LORD of Hosts” Is an Inaccurate Translation of the Original Hebrew

יְהוָה צְבָאוֹת v0.1

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This article is translated from its original Chinese version.  
I kept what the AI tool translated mostly as-is, though it does not read like natural English.  
When there is a need for a better English version, I'll polish it.

יְהוָה צְבָאוֹת



Following

Preceding

STRONGS H6635:

צָבָא Noun

Plural צְבָאוֹת

1. Army, host:
  - a. Organized for war.
  - b. Host (organized body) of angels.
  - c. Of sun, moon and stars.
  - d. Of the entire creation.
2. War, warfare, service.
3. Service:
  - a. Of Levites in sacred places.
  - b. Of hard service of troubled life.
4. צְבָאוֹת, in name of " as God of war.

Brown-Driver-Briggs Lexicon

STRONGS H6635:

צָבָא Noun

Plural צְבָאוֹת

יְהוָה צְבָאוֹת



Following

Preceding

1. Army, host:

- a. Organized for war.
- b. Host (organized body) of angels.
- c. Of sun, moon and stars.
- d. Of the entire creation.



The trajectory of troops in formation.



The trajectory of a battle formation.



The trajectory of operation.



The trajectory of a system.

2. War, warfare, service.



The trajectory of a military unit.

3. Service:

a. Of Levites in sacred places.



The trajectory of a priest.

b. Of hard service of troubled life.



The trajectory of lived experience.

4. צְבָאוֹת, in name of " as God of war.

Brown-Driver-Briggs Lexicon

**Trajectories followed by the operations of all things**



When יְהוָה צְבָאוֹת is translated as “The LORD of Hosts,” the true coverage range and meaning of this word group in the Hebrew Old Testament are restricted to a very narrow conceptual space. What the original meaning expresses is like an ocean, while what the translation expresses is only a single drop of seawater. Clearly, this translation is at least inaccurate.

At the same time, יְהוָה צְבָאוֹת is the most frequently occurring independent descriptive title of YHWH in the Hebrew Old Testament. It appears more than 280 times. This title may be regarded as some kind of “signal signature” of YHWH in the Old Testament.

Based on the above process, I provide my Chinese translation of it for your reference here. I’m not a native English speaker. I’ll leave the English translation for native speakers to figure out.

耶和華，萬物運行所遵之安排

YHWH, the arrangements followed by the operations of all things

Because “trajectory,” as a noun, does not easily express YHWH’s complete and absolute control and command of it, I therefore replace it with the word “arrangement.”

At this point, the translation process has not yet been fully completed. I will now continue advancing the translation process.

I publicly released the Chinese and English PDF versions of the article “A Mathematical Representation of Tao” in 2025. Therefore, if you are interested in learning more, you can view and download it through the links below. Previously, I found that many of my Chinese PDF articles were subject to some form of blocking by the websites where they were hosted, and therefore could not be found through Google searches. For that reason, I have provided the link on two websites:

[PDF on GitHub](#)

[PDF on Academia](#)

The translation process is still continuing and has not deviated from the topic. The following is the conceptual text-description section from “A Mathematical Representation of Tao”:

### **Rule**

The immutable causal relationships in each dimension, level, and sub-environment of the universe.

From cause to effect, the rule exhibits a directional nature.

### **Relationships Between Rules**

The relationships between rules can be derivative, unidirectional, or interactive.

### **The Rule Space**

A special set composed of all rules.

- The rule space is an infinite set.
- Any rule within this set must be derived from at least one other rule within the set.
- Any rule(s) derived from the rule(s) within the set also belong(s) to this set.
- The inherent causal relationship within each rule gives it an abstract directionality, which is why this set is referred to as a space.

### **Tao (道)**

Tao = Rule Space

### **The Tao That Can Be Described (道可道)**

A sub-rule space within the rule space, defined by what can be described.

“can be described” refers to the rules that humans can recognize and describe.

### **The Constant Tao (恆道)**

Another sub-rule space from which the sub-rule space, “The Tao That Can Be Described”, is derived.

- Each rule in the Constant Tao must satisfy the following conditions:
  1. It is not a rule within “The Tao That Can Be Described.”
  2. In “The Tao That Can Be Described,” there exists at least one rule for which one or all of the direct or indirect preconditions for derivation is this rule.
- The Constant Tao is an infinite set.

According to the concept of Tao presented above in “A Mathematical Representation of Tao”:

- The operational trajectories and arrangements of all things are manifestations of the rule-space.
- The trajectories generated and derived by YHWH are manifestations of rule-derivations.

From this it can be seen that the meaning of YHWH’s most frequently occurring independent descriptive title is precisely the “Tao” in the Tao Te Ching.



Therefore, under the condition of simultaneously understanding the “Tao” in the Tao Te Ching and **יְהוָה צְבָאוֹת** in the Hebrew Old Testament, the most accurate translation for correcting the inaccurate translation “The LORD of Hosts” is:

## Tao

Looking back at the Hebrew of this title of YHWH, one can see that **יְהוָה צְבָאוֹת** is a title formed by two words, one preceding and one following. It places the meaning of each word into the title, and uses the order of the words to express the relation between the two words. This structure consists of:

Word Spelling => Word Meaning => Phrase Structure => Phrase Meaning

Through meaning-bearing word units placed into an image-like phrase structure, a meaning-bearing phrase is produced.

At this point, the translation process should have been complete. All of the content originally completed in this article was based on and generated from concepts and meanings. However, while making the diagrams required for this article, I encountered another unexpected discovery. It is necessary to present this discovery here.

Some preliminary information:



Zouzhidi (走之底), the “walking-bottom” component written 辶, is the modern reduced form of the older character/radical 辵 (chuò). Its core meaning is movement on a road: walking, going, travelling, approaching, passing, or reaching.

Its pictographic source is pre-Qin and very concrete. In early writing, 辵 is analyzed as combining 彳, a reduced form of 行, originally depicting a road or crossroads, with 止, an ancient pictograph of a foot or toes. Thus the graph suggests a foot moving along a road. This is why characters containing 辵/走 commonly relate to motion, direction, travel, arrival, or spatial passage. The Hong Kong Chinese University character database explains that 彳 comes from 行 and “resembles a road,” while 止 resembles toes; characters made from them carry the sense of walking.



Shǒu (首) originally means the head, especially the human head, and by extension “the beginning,” “the chief,” “the first,” or “to lead.” These extended meanings are natural: the head is the top and governing part of the body, so 首 came to denote what is foremost or primary.

Its pictographic origin goes back at least to the oracle-bone inscriptions of the Shang period, before the Qin. The early graph was not an abstract sign but a drawing of a head seen from the side. According to the CUHK Multi-function Chinese Character Database, the oracle-bone form shows a side-profile human head, often with hair above it, though some forms omit the hair. The basic meaning in these early inscriptions was literally “head”.

The unexpected discovery:



Please note that the Tao Te Ching was not written by people of Taoism, nor was it written by people of the Taoist school. Although the Tao Te Ching is written in Chinese characters, it was not written by any human race, country, organization, or religion.